

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking, or quivering, hump*; but I know not what is its true meaning. (TA.)

رجرج an epithet applied to that which is *رجرج* [or *In a state of commotion or agitation*; or of *convulsion, or violent motion*; or *shaking, quaking, or quivering, or going to and fro*]; (S;); [and so *رجرج*.]

رجرج: see رَجْرَجَةٌ. — Also *Slaver, or drivel*. (TA. [See, again, رَجْرَجَةٌ.]) — And *i. q. ماء قريس* [app. meaning *The fluid of the gelatinous substance termed قريس, prepared from fish &c.*]. (TA.) — And *Crumbled, or broken, bread, (ثريدة), made soft with grease, or gravy*: (TA:) and *رجرجة* [as its n. un.] signifies *a mess of such bread (ثريدة) so made soft*; (S;); and *ثريدة* *رجرجة* [signifies the same, or] *a mess of such bread made soft and compact*. (TA.) — Also, [said in the K and TA to be like *فلنفل*, but in the CK like *فلنفل*.] *A certain plant*. (S, K.)

رجرجة *Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud*; (S;); as also *رجرج*: in a trad., in which it occurs, accord. to one relation it is *رجرجة*; but *رجرجة* is the word commonly known: accord. to As, it is *syn. with ردهة*: the pl. is *رجرج*. (TA.) — Also *Water mixed with slaver, or drivel*. (TA.) — And *Spittle, or saliva, that has gone forth from the mouth; or flowing saliva*: (K, TA:) so in the saying, *إن فلانا كثير الرجرجة*, [Verily such a one has much spittle, &c.: and *رجرج* signifies nearly, or exactly, the same]. (TA.) — See also *رجرج*. — Also *A large company, or troop, in war*. (K.) — And [an epithet signifying] *Devoid of understanding, intellect, or intelligence*: (K:) and *devoid of good*: (TA:) or the *evil, bad, or corrupt, of mankind, in a pl. sense*: (Nh, TA:) or the *low, base, vile, or mean, of mankind, or of the young thereof*; or the *lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence*; as also *رجرجة*: (Sh, TA:) or, in a pl. sense, *such as have no understanding, intellect, or intelligence, of a people, or party*. (El-Kilábee, TA.)

رجرجة: see رَجْرَجَةٌ. — [Hence,] *رجرجة* *A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes*; (S, A;); [and so *رجرجة*, occurring in the A and TA in art. *ديص*.] — And *ثريدة رجرجة*: see رَجْرَجَةٌ. — And *كتيبة رجرجة*: *An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude*: (L:) or *as though agitated to and fro, and not moving onwards, by reason of its multitude*. (S.) — See also *رجرج*. — Also *A certain medicine, (L, K,) well known*. (K.)

رجرجة [fem. of رَجْرَجَةٌ, q. v. — Also, as a subst.,] *A mess of the kind of food called قانول* [q. v.]. (A.) — See also *رجرجة*, in two places.

رَجْرَجَةٌ *Having a confusion of voices, by reason of the multitude of the people therein*. (Aboo-Moosa, TA in art. *رج*.)

رجرج: see 4. *رجرج*; and its fem., with ة: see رَجْرَجَةٌ, and رَجْرَجَةٌ.

رجا

رجا 4. *He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Mṣb, K,) an affair, (ISk, S, Mgh, K,) and a person*; (TA:) as also *ارجى*: (ISk, S, Mgh, Mṣb, K:) but the former is the better: the inf. n. is *ارجاء*. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, *تُرجى من تشاء منهن* or *تُرجى*, meaning *Thou mayest put off whom thou wilt of them*: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bḍ in the former instance.] — *ارجأت* *She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth*; as also *ارجت*: (S, K:) AA says the former. (S.) — And *ارجا* *He (a hunter or sportsman) was unsuccessful, getting no game*; as also *ارجى*: (K, TA:) or you say, *ارجا الصيد*, (TA in art. *رجو*) and *ارجى الصيد*. (K in that art.)

ارجا [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) *وأخرون*, *مرجؤون*, (S, K,) or, as others read, *مرجون*, (S,) meaning [And others are] *delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth*. (S, K.)

ارجى [act. part. n. of ارجا], (S, K,) and *مرجى* [act. part. n. of ارجى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مرجى or that it is a rel. n. corresponding to مرجى, the former being certainly the case,]) or not thus, but *مرجى*, (K,) so some say, (TA,) but this is a rel. n. like *مرجى*, (IB, TA,) *A man who is one of [the sect called] المرجئة* (S, K) and *المرجئة*, without teshdeed to the *ى*, (K,) accord. to J, *المرجئة*, with teshdeed, (IB,) but this is incorrect, unless as meaning *those who are called in relation to the مرجئة*, for otherwise it is not allowable. (IB, TA.) The sect called the *مرجئة* [and *مرجئة*] are [A sect of Muslim antinomians;] *a sect of Muslims who assert that faith (الإيمان) consists in words without works*; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) *a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit*: (KT:) or *a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection*: (Mṣb:) *those who decide not, against the*

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. *جهر*.) — *مرجى* is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth*; and so *مرجئة*. (TA.)

المرجئة: see the next preceding paragraph, in two places.

رجل مرجى (S, IB) and مرجى (IB) *A man called in relation to the مرجئة* (S, IB) or *مرجئة*. (IB.)

رجب

رجب 1. *رجب*, aor. ى, (K,) inf. n. *رجب*, (TA,) *He (a man, TA) was frightened, or afraid, (K,) [at, or of, him or it]*. (TK.) — And also, *رجب*, aor. and inf. n. as above; (TA;) and *رجب*, aor. ى, (K,) inf. n. *رجب*; (TK;) *He was ashamed, or bashful, or shy, (K,) [with respect to him or it]*. (TK.) — *رجبه*, (S, A, K,) aor. ى, (K,) inf. n. *رجب*, (A,) *He feared him or it*: (A:) or *he revered him, venerated him, regarded him with awe, and honoured him, or magnified him*; (S, K;) namely, a man; [and in like manner, it; see رجب]; as also *رجبه*, (K,) aor. ى, (TA,) inf. n. *رجب* and *رجوب*; and *رجبه*, (K,) inf. n. *ترجيب* and *ترجبة*; (TA;) and *ارجبه*: (K:) or *رجبه*, (Mṣb,) inf. n. *ترجيب*, (S,) signifies [simply] *he honoured him, or magnified him*. (S,* Mṣb.) You say, *دخلت فرحب*, [I entered, and he welcomed me with the greeting of مرحبا, and treated me with honour]. (A.) And a poet says,

أحمد ربي فرقا وأرجبه

i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — *رجب* said of a branch, or twig, *It came forth singly*. (K. [Perhaps from رجب as the name of a month which is called "Rejeb the separate."]) — *رجبه بقول سبي* is like *رجمه* *به*, (K,) i. e. *He reviled him with a foul, or an evil, saying*. (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (S,) *ترجيب* signifies also *The sacrificing a victim, or victims, in the mouth of Rejeb*: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called *أيام ترجيب*: and the victim was called *رجب الشجرة*. (TA.) — *رجب الشجرة*, (Mṣb,) inf. n. *ترجيب*, (S,) *He propped up the tree, because of the abundance of its fruit, lest its branches should break*; (S, Mṣb;) sometimes *by building a wall, for it to rest upon, because of its weakness*: (S:) or *ترجيب نخلة* signifies *the building, at the foot of a palm-tree, a structure of the kind called دكان, which is termed رجة, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak*: (TA:) or *the propping up a valuable palm-tree, when it is feared that it will fall*,